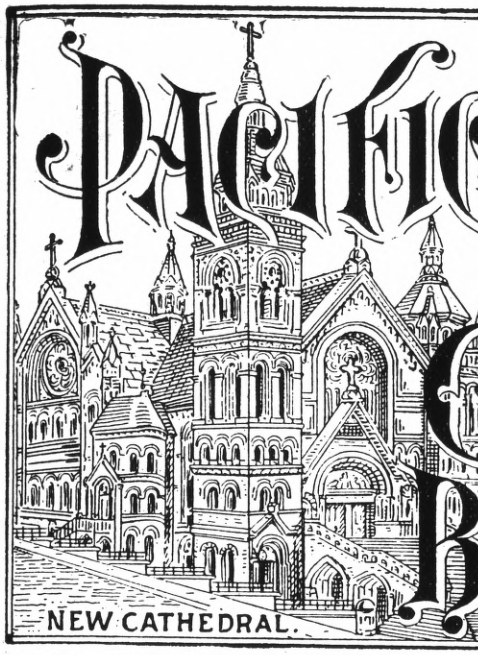
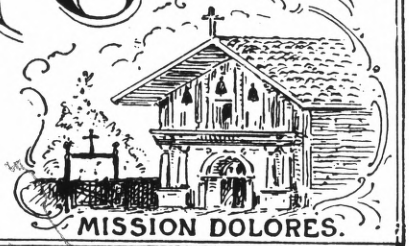
PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN


NEW CATHEDRAL.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THE HISTORY OF CHRISTIAN CONFESSION.

JESUS CHRIST raised this custom of confessing to the dignity of a Sacrament when He gave his Priests the power which He also had, viz: That of forgiving sins.

That there was confession in the early Christian Church is certain from the writings of the Fathers of the first five centuries. St. Augustine (died 443) says: "Let no person say: I do penance in secret in the presence of God; it suffices that He who is to grant me pardon should know the repentance which I feel in the depths of my heart. If such were the case, it would be without reason for Jesus Christ to say: 'Whatsoever you shall loose on earth shall be loosed in Heaven', or that He should have confided the keys to His Church. It is not, then, sufficient to confess to God, we must confess to those who have the power of binding and loosing." Sermon iii a ps. 1. n. 3. St. Jerome (died 420) "The ministration of the Sacrament of Penance is confided to the Bishops and Priests of the Church." And he brings us the case of the physician and his patient, who must declare his symptoms if he wishes his aid.

St. Chrysostom (died 407): "Whose sins ye shall remit, shall be remitted, and whose sins ye shall retain, shall be retained. Can you conceive greater power than this? It is written that the Father has given all power of judgment to His Son. This power, I say, he has equally communicated to all His priests." DeSacerdotio lib iii, cap. 5.

St. Ambrose (died 397): "Nothing is so concealed, as not one day to be revealed. That which you are now unwilling to disclose to those who sit in Moses' seat, will one day be made known in the face of the Universe. Would you bury in eternal oblivion this long train of prevarications? Hasten then to make an humble avowal of them to the priest; it is the great art of keeping them forever secret." Peres de l'Eglise. vol. ix. p. 462.

St. Basil (died 378): "We must necessarily disclose our sins to those who have received authority to dispense the mysteries of God."

Lactantius (died 325): "It is necessary to know that the true Church is that in which confession and penance are practiced, which are efficacious remedies for the sins and wounds to which the weakness of our flesh subjects us." Inst. div. lib iv. 4. c 17.

St. Cyprian (died 258): "Let each one confess his transgressions while he is yet in this world, and his confession may be heard, and the remission he will obtain from the Priest will be acceptable to the Lord." De lapsis.

Tertullian (died 245): "Will it be more advantageous for you to be damned by concealing your sins, than to be saved by declaring them." De Poest. c. 10.

St. Irenacue, a desciple of St. Polycarp, himself a desciple of St. John, tells of a person who was reconciled to the Church and their making their confession. Lib. I. Contr. Haeres. c. 3.

St. Clement of Rome: "He who cares for his soul, ought not to blush to confess his sins to him who presides. St. Peter taught that we ought to confess even our bad thoughts to the Priest. After we have quitted this world we shall not be able either to do penance or make confession in the place where we shall be." Ep. ii. Corinth.

The various councils of Bishops, both universal and particular, testify that the Sacrament was in common use among the people as early as 366 A. D. If we descend to the Catacombs at Rome, those silent preachers of Catholic trust, we shall find earlier records than these. There you may still see in its place the seat in which sat the Judge of the Sacred Tribunal. There you may see, also, the picture of the paralytic carrying his bed, (the miracle which Christ performed to prove that men had power on earth to forgive sins) figuring mystically this Sacrament. Or again, it is Daniel delivered from the Lions, or Jonah from the fish, or Noah from the ark. But in whatsoever guise you find the picture which bears witness to this Sacrament, you know that those who painted it believed in it and practiced it. Let us read some decrees of the ancient coun-

cils. Laodicaea 366: "Those who have fallen into divers sins, but who by perseverance and prayer, accompanied by a true confession and penance, give marks of a true conversion, should be allowed to receive Holy Communion after a penance proportioned to their sins has been imposed upon them."

Con. Chalors in France 664: "Priests should impose a penance after they have heard the confession. This is a doctrine that is known to be agreed upon by all.

At Rheims 639: "None but Pastors should hear the confessions of penitents during Lent."

At Nantes 656, the council instructs "the priests to go to the sick and admonish them to confess."

England 787. A council held this year ordered that those who died without penance and confession, were not to be prayed for in public.

VI. Council of Paris, A. D. 829. In laying down the law of residence for the clergy, one reason for its strictness is, "that people die without confession, and infants without baptism during such absences." Can. 89.

Pavia, Italy 850. "Such as have sinned secretly should confess to those whom the Bishops have chosen as suitable physicians to cure secret wounds."

We find the same custom even in the schismatic bodies in the Eastern portion of the Church. Now the Easterners pride themselves on their conservatism and purity of tradition. The conclusion then is evident, that the custom of confession is exceedingly old among Christians. Gibbon, the infidel historian, in his "Decline and Fall of the Roman Empire" says: "The scholar cannot resist the weight of historical evidence, which establishes the fact that confession was one of the principal points of faith of the Papal Church during all the period of the first four centuries."

In one of the chapels of the Catacombs of St. Domatillo there is a picture. A man is seen striking a rock from whence comes forth water which is represented as bearing the various pictures which follow. These are plainly enough Catechetical instructions for neophytes or children as well as reminders to the faithful, of the principal mysteries of their Religion. I will adduce no argument from the fact that the name "Peter" is painted beneath the rock, but will pass to one picture. The water refers to the stream of grace flowing from the Rock, Christ. On this is depicted a man carrying his bed. "Then saith He to the sick of the palsy, arise, take up thy bed and go to thine house. He said this to prove "that the Son of Man hath power on earth to forgive sins." This Sacrament was called a new resurrection, and the rising of Lazarus, Jonah, Noah, Daniel delivered from the Lions, and Christ with a lamb and sometimes a goat, all were used to symbolize the fact "that without penance there is no remission of sins"

Until 1523, or thereabouts, it had been the universal practice among Christians. It was first denied at the time of the reformation, but on what grounds the reformers failed to state.

Now when a custom has been in possession for 1500 years, and no man has ever before heard to the contrary. When, moreover, monuments and churches of antiquity attest its coexistence with them up to the time of the second century. When, moreover, the Fathers and Doctors of the Church, from first to last assert its necessity. When, besides, we find councils declaring the same for 1100 years, and then find no one protesting that it was an innovation, to what conclusion must we come?

Confession must be, and is, an essential part of the Christian Faith, and the ordinary means of getting rid of the sins committed after baptism. It is as old as Christianity and is in possession, and those who assert that it is modern must prove their assertion—a thing they never have been able to do. So it is that we rest confident, being able to give a reason for the faith that is in us.

R J. Anderson.

FREE PEWS.

The question of "free pews" is now agitating the souls of our Protestant brethren in many places. They incline to the opinion that if the ordinary fee were dispensed with attendance at divine service would be notably increased. The thought of paying for admision into the House of God is indeed repugnant to Christian feeling, and the methods at times resorted to by enterprising church officers are anything but edifying. But we believe our ministerial friends are deluded in hoping that when the tax is lifted the churches will overflow with devout worshipers. No man goes to church in a worthy spirit who does not go in a spirit of duty; and no man who recognizes church-going as a duty will be deterred by the thought of the contribution box. The human heart is just as religious now as it ever was, the lack of religious feeling is in the pulpit, not in the pews. If the preachers were to put more Christianity into their sermons, and make them shorter, they would have larger congregations. Religious indifference is the great obstacle to church-going; and in all charity we hold that the sapless and secular "sermons" uttered from Protestant pulpits on Sunday, and printed in the daily newspapers on Monday, are the strongest influences toward indifference among Christians today.—*Review.*

FORGIVENESS.

"Forgive us our trespasses as we forgive them who trespass against us." Daily thus you pray, but have you ever stopped to consider what these words really mean?

Forgive us as we forgive others. I forgive others; therefore I ask forgiveness of God.

I do not forgive; so I pray God not to forgive me. I want him to do to me as I do to my neighbor. This is what these words of Christ really mean, but this you do not mean when with your lips alone you say the Lord's Prayer. You want God to forgive you no matter how you act towards your neighbor. But the Lord will show mercy only to him who has been merciful. Unless you love your neighbor you cannot love God, and if you do not forgive your neighbor where is your love? Christ forgave Magdalen because she loved much, and he is ever ready to do the same to you. But you will say the offense is so great I cannot forgive him. Yet Christ dying on the cross forgave his executioners. But he has injured me so often; I am tired forgiving him. He is not sincere. How many times should you forgive your brother? As Christ said to Peter, not seven times, but seventy times seven times How often do you say, I forgive the injury but I will not forget it. Then you do not forgive. In your heart you still bear resentment, and Christ plainly says, you must forgive from your heart. Truly to forgive is divine, for as the prophet Daniel says, to the Lord our God belong mercy and forgiveness. If Christ-like, why not strive after it? The world may look on you as weak, but the time will come when you can laugh at the world. If you bear a grudge against anyone, let not the sun go down on your wrath, but be reconciled at once. Be honest with God Pray not with the lips alone, but from your heart, and remember that as you show mercy to your brother, Christ will be merciful to you. —*Paulist Calendar.*

SCORE ONE FOR CATHOLICS.

Here's what a hard-headed and shrewd observant Yankee has to say about the comparative morality of Catholic and Protestant countries. It is a pity that this did not appear earlier, so that Father Young could have put it in his book.

The writer is Mr. Hiram S. Maxim, the word-renowned inventor:

"My company purchased the old arms factory of Don Carlos at Placencia in Spain. Placencia is a little village in the Pyrenees. All the workmen we employ are Basques. I have never seen so high a grade of morality among any people as the Basques at Placencia. There is absolutely no dishonesty or immorality in the town. If anyone should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory which we purchased was open, so that anyone who liked might enter, for years before we purchased it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith, England, it would have been completely gutted the first night that it was left unlocked.

"On my return to England I was waited upon by a lady who said she came to collect money for the Spanish mission. I told her I had never given a cent to missionaries because I had always understood that as a rule missionaries were the greatest humbugs under the sun. In fact, I believe that missionaries get us into a lot of trouble everywhere, and it would be a good thing if there were no such thing as a missionary in the world. However, I had just returned from Spain, where we had a factory, and I must say I felt some interest in a Spanish mission. I felt that at last the time had come when I could conscientiously do something for a mission. She was very quick to whip out her book and pencil, and said:

"How much shall I put you down for?"

"That depends," I said, "How many Spanish missionaries do you propose to bring over, and will any of them be located at Crayford?"

She hesitated for a moment, seeming to be very much amazed, and said: "Oh! we do not propose to bring Spanish missionaries here; we are going to send English missionaries to Spain."

I then told her of the high morality of the Spaniards, and said: "Now, madam, you know what class of people we have at Crayford. Would it not be more in order to bring some Spanish priests out here to try and convert the barbarians that we have about us here than it would be to send your priests out there in order to induce a highly moral people to change from one kind of Christianity to another?"

"Oh," she said, "but I think you must admit that the Spaniards are priest-ridden."

"Perhaps so," I replied, and asked her if she could tell me how much it would cost to get half a dozen Spanish priests to come to Crayford and Erith, as it might pay the company to employ some, provided that it did not cost too much. She went away without the subscription."—*N. Y. Sun.*

BATTLE OF BUNKER HILL.

The Bunker Hill Association of this city will celebrate the 120th anniversary in grand style. Several thousand will hold a Grand Picnic at Glenwood, Santa Cruz mountains, where literary exercises will be held appropriate to the day. Two trains will leave foot of Market St., Narrow Guage Ferry, at 7:45 and 8:45 a. m., on Monday, June 17th, returns leave Glenwood at 5 p. m. The fare for the round trip will be $1.00. Tickets can be had on the morning of the Excursion at the Ferry. A fine band of music will accompany the excursionists. All will remember Walter M. Leman, who was one of the vice-presidents and whose words of burning eloquence stirred every heart that heard him.

The Battle of Bunker Hill was fought even before the immortal Restoration of Independence was promulgated by the Continental Congress. Every student of history will acknowledge that the success of the American Revolution had an influence more or less important on the political institutions of all the nations of the civilized world. The greatest hero of that battle was General Warren, who, when lying wounded and dying on the field of battle, his last words were, "It is sweet to die for one's country." Among the honorary members of the Bunker Hill Association the names of General Lafayette, John Adams, Thomas Jefferson, James Madison, James Monroe and John Quincy Adams can be found. Daniel Webster delivered the oration at the dedication of the Bunker Hill Monument.

ARCHBISHOP IRELAND ON AMERICAN CITIZENSHIP.

In our last issue brief reference was made to a lecture on American Citizenship recently held by Archbishop Ireland at Boston. The "Pauline Prelate" said among other things:

"Immigration must be restricted so as to exclude criminals and paupers. Nor should immigrants in any State of the Union be prematurely authorized to vote. A due respect for American citizenship guards against a reckless extension of it to men coming to us from other lands. No encouragement must be given to social or political organizations or methods which perpetuate in this country foreign ideas or customs. An Irish-American, German-American or French-American vote is an intolerable anomaly."

In view of these new-fangled political principles it may not be amiss to remark that in none of those countries where Liberty rules supreme to day, do these tenets find practical application. In free Switzerland, for instance, Frenchmen, Italians and Germans live peacefully together; all enjoy the benefits of citizenship in equal measure regardless of race, tongue or customs. The only countries in which Archbishop Ireland's views are carried out are Russia and Turkey, neither of which can boast of a very high conception of the dignity of citizenship.

The main consideration, however, which Archbishop Ireland's Boston lecture urges upon fair-minded and justice loving people is this:

If he really desires to put these principles into practice he should above all endeavor to impress their importance on his own countrymen. So long as an "Irish-American vote" not only exists in this country but virtually controls one of the two leading political parties, the German American element will oppose it and insist on each and everyone of its constitutional rights in the fullest measure.—*The Review.*

Ventilation.

The wonderful success, by Mr. Peter Abrahamson, with his system of ventilation and its rapid adoption by public and private buildings and by thinking people evidences that he has discovered a sure method of preventing vitiated and dangerous atmospheres in halls, sleeping rooms, schools, and churches. To see its work is to be convinced of its value. Send for a catalogue to P. Abrahamson, No 2, Eighth street, San Francisco, Cal.

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TO CATHOLIC YOUNC MEN.

If you are a Catholic join the League of the Sacred Heart or the Sodality or both. Be identified with them. If you are ashamed that people will know you are a Catholic, get over the fence at once. Dor't wear the livery of Heaven to serve the devil in. Be a man.

AN ILLUSTRIOUS CITIZEN.

Since our last issue Peter H. Burnett, California's first Governor, has passed away. He was a just man, a prudent man, a Christian man. His life was an open book. He was a living epistle, and with his death history records California's most illustrious citizen. *R. I. P.*

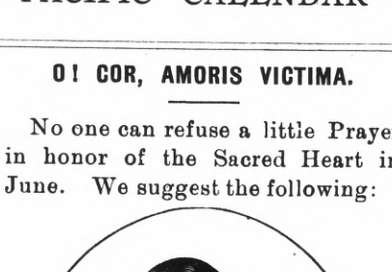
ST. IGNATIUS CHURCH.

A solemn and impressive ceremony was held in St. Ignatius Church on the eve of May 23d, and was the first of its kind ever held in this city. After Vespers the distribution of diplomas to the 125 promoters of the League of the Sacred Heart at the altar rail. It was a scene long to be remembered. The society numbers about 4,000 in this church alone. Rev. Father Woods, S. J., is the Spiritual Director.

☞ **Special Notice.**—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, The Faith of Our Fathers, The Catholic Belief, Catholic and Protestant Countries Compared, to our office, and I will guarantee to place them in the hands of our dissenting brethren. A CONVERT.

O! COR, AMORIS VICTIMA.

No one can refuse a little Prayer in honor of the Sacred Heart in June. We suggest the following:



O! COR, AMORIS VICTIMA.

O, most clement Jesus! Thou alone art our salvation, our Resurrection, and our life; abandon us not, therefore, we beseech Thee, in our trials and tribulations, but through the agony of Thy Most Sacred Heart, and through the Sorrows of Thy Immaculate Mother, help Thy servants whom Thou hast redeemed by Thy most precious blood. Amen.

Our Holy Father, Pius IX., granted on the 6th of October, 1870, an indulgence of a hundred days, which may be gained once a day by all the faithful who, with a contrite heart, recite the above prayer.

Devotion to the Heart of Jesus is devotion to the Church. The League uses every means, prayer, preaching and all the power of the press, to make Christ and his Church better known and loved.

Mayor Sutro was, to say the least, very discourteous in not ordering the flags at half mast on the death of California's first Governor. Had he been an A. P. A. instead of a Catholic it might have been different.

There will be a grand vocal and instrumental sacred concert given for the benefit of St. Mary's Church, Paulist Fathers, Tuesday evening, June 4th, under the direction of Prof. Fritz Scheel.

Santa Clara College closes Tuesday, June 4th and resumes Tuesday August 4th.

ST. IGNATIUS SODALITY ENTERTAINMENT.

Thursday evening, May 16th, St. Ignatius large hall on Van Ness Avenue was crowded to its utmost capacity with a large and critical audience to listen to what was conceded by all the best entertainment ever given in the city. The hall was beautifully decorated for the occasion. On the stage was the Sodality's magnificent banner of the Blessed Virgin, and on each side were the members of the Ignatian Philharmonic Society, numbering 100. The stage was decorated with rich American flags, flowing palms and stately exotics, and all along the pillars of the hall were rich bunting interwoven with choicest flowers and bannerettes of various nationalities which gave the place quite a gorgeous aspect.

The program opened with a piano duet, "Attaque des Ulans," which was executed with such skill by Prof. Van der Kun and Mr. Sydney Hopecraft as to demand a repetition. Mr. John J. Gallagher in a neat speech next thanked the fashionable audience on behalf of the Sodality for their attendance.

The Baritone Solo of Mr. Gordan B. Mills was much admired and in answer to an encore gave "For all Eternity," with violin cello obligato. The poem of Rev. M. O'Farrell, S. J., "The Triumph of Faith," was read by Mr. Frank P. Haynes with much feeling. Next came a tenor solo, "The Holy City," sung by Mr. David Manlloyd by special request, and his full range and sweet voice were never heard to greater advantage, and in reply to an unanimous encore gave Moore's "Minstrel Boy" with a spirit rarely equalled.

Mr. James R. Kelly next lectured on "Sodalities," speaking from memory for about a half an hour and detailing in a most eloquent manner the advantages of sodalities as well as giving a minute history of the Gentleman's Sodality of the Blessed Virgin Mary, attached to St. Ignatius Church, of which he is a member and prefect for 34 years.

The "Ave Maria," sung by Mr. David Manlloyd and chorus, attracted very favorable comment and bad to be repeated.

The instrumental portion was taken care of by Dr. A. Regensburger, who played a "Serenade" by Gabriel Maria with such a masterly manner that a pin could be heard fall while he produced some of his fine chords and had to come out a second time with a selection from "Cavalier Rusticana." The phenomena of the evening was a pupil of Mr. David Manlloyd, a boy of 14 years, Master Russell Lowry, who came forward in short trousers singing "The Heart Bow'd Down," with all the

grace as well as depth of voice which a great basso could give, going easily from low C to the upper; it is needless to say he was heartily applauded. Mr. James Carden, Jr., recited "The Destruction of the Temple of Jehovah by Titus," which was a master-piece of elocution and had again to recite and he gave "The Raven," with scenic effect. Mr. Geo. V. Wood's fine basso voice was heard to great advantage in "The Diver," and his clear bell-like notes were listened to with intense pleasure, and after repeated calls sang "A Thousand Fathoms Deep," such a few outside of the great Signor Fole have ever done as well. Selections on the violin from "The Bohemian Girl," by Mr. Leon E. Maison, was a great treat, and in response to a hearty encore played De Koven's "Oh Promise Me." Mr. G. V. Wood and Mr. D. Manlloyd's rendition of the vocal duet, "Flow Gently Deva," was exquisite, full of harmony and feeling, and for an encore sang "Excelsior."

A word of praise is due to Mr. Charles McAuliffe and committee of arrangement, also Mr. Sydney Hopecraft, who played various accompaniments, and Prof. Van der Kun, who conducted the Ignatian Philharmonic Society of 100 voices whose singing of the glees "O Hail Us ye Free," (Verdi) "May Day," (Muller) and "The Old Oaken Bucket," were very much appreciated.

St. Francis Parish.

The parishioners of St. Francis parish are pleased to have their genial pastor, Rev. J. G. Conlan, once more in their midst, although his health is still somewhat impaired.

Rev. Father Osborne of the diocese of Costa Rica has been appointed an assistant pro tem.

The Young Men's Society of this parish is now in a flourishing condition.

SCHOOLS.

St. Ignatius College closes June 4th.

Notre Dame College, San Jose, closes June 4th.

Academy of our Lady of Angels, Santa Clara, closes June 5th.

If you are a subscriber and fail to receive your paper, send us a postal card and we will mail you one immediately.

Miss L. L. Wheeler is authorized to solicit subscriptions for this paper.

CATHOLIC LADIES' AID SOCIETY.

The Eighth Grand Council of the C. L. A. S. will convene at Hotel del Mar, Santa Cruz, about June 26. Grand Officers and Delegates will assemble in time to attend the 8 o'clock Mass and receive Holy Communion on the day of convening of the Grand Council.

All Delegates to be elected by June 3rd; reports to be filed with Grand Secretary at latest, June 8th.

A very enthusiastic meeting of Del Mar Improvements and Liquidation Co. was held at Alcazar Social Hall, Thursday, May 23rd. 250 shares of stock subscribed for. The By-Laws of Corporation were read and accepted, and Trustees elected.

Hotel del Mar is now open and offers inducements for the comfort and pleasure of its guests. We trust that all members C. L. A. S. about taking their summer vacation will visit del Mar, and thereby help make a success this project of the Society.

Railroad certificates entitling the holder to a reduction in fare to del Mar will be given those visiting the hotel by the Grand Secretary at the Headquarters of the Society, Room 29, Donohoe Building, To be used from date to June 30th, going to Santa Cruz; returning, from June 24th to July 31st.

EXCURSION AND PICNIC.

The excursion and picnic of St. Patrick's Parish at El Campo on June 12th will be, according to present indications, the greatest in the history of the parish and the most enjoyable of the season. The first boat leaves Tiburon Ferry at 8:45 a. m, the second at 11 o'clock and the last at 1:30 p. m. The last boat leaves El Campo for home at 5:30. The children's games will commence as soon as possible after the first boat reaches El Campo. Remember this, children, if your parents cannot come on the first boat come yourselves and we, the committee, will take care of you. The round trip tickets for adults are only 50 cents, including admission to the grounds, and for children under twelve, 25 cents. The proceeds of the picnic will be devoted to the purpose of lessening the debt on the parish schools which year after year is getting greater and greater. The work is a good one, so help it along by coming.

THE SWORD OF BUNKER HILL.

BY WILLIAM ROSS WALLACE.

Although it is 120 years since this battle was fought its memory is still fresh in the hearts of all good citizens:

He lay upon his dying bed,
His eye was growing dim,
When with a feeble voice he called
His weeping son to him;
Weep not, my boy, the veteran said,
I bow to Heaven's high will,
But quickly from yon antlers bring
The Sword of Bunker Hill.

The sword was brought, the soldier's eye,
Lit with a sudden flame;
And as he grasped the ancient blade,
He murmured Warren's name;
Then said: "My boy, I leave you gold
But what is richer still:
I leave you, mark me, mark me, now,
The Sword of Bunker Hill.

'Twas on that dread, immortal day,
I dared the Briton's band,
A Captain raised his blade on me,
I tore it from his hand:
And while the glorious battle raged,
It lightened Freedom's will:
For, boy, the God of Freedom blessed
The Sword of Bunker Hill.

Oh! keep the sword"—his accents broke,
A smile, and he was dead.
But his wrinkled hand still grasped the blade,
Upon that dying bed.
The son remains, the sword remains,
Its glories growing still,
And sixty millions bless the sire
And Sword of Bunker Hill.

(Anniversary, June 17th.)

STRENGTH OF WILL.

A strong will will make a strong character. A man who hesitates and turns aside from his purpose will never succeed. He lacks that tenacity and persistence essential to success. Men should not arrive at conclusions too hastily, but when they had been carefully and deliberately reached, they should be maintained with becoming firmness.

A firm man who maintains his position from honest convictions, based on what he regards as sufficient reasons, is very different from a stubborn man who is determined to accomplish his purpose without regard to reason. Both have tenacity of purpose; but the one is strong because he is governed by prejudice and passion. Seek diligently to discover the right, and then maintain it because it is right.

If you have not made your Easter Communion remember that the last day for fulfilling this obligation is Trinity Sunday, June 9th.

HIS GOLDEN JUBILLE.

Evidences of the Extraordinary Esteem in Which Archbishop Williams is Held.

A REMARKABLE ASSEMBLAGE.

The Most Noted Ecclesiastics Assemble in Boston to Honor the Venerable Metropolitan—A Blessing and a Gift From the Pope.

BOSTON, May 17.

If the Holy Cross Cathedral was as large as St. Peter's in Rome, it scarcely would have accommodated Catholics from all parts of the State yesterday who came here to attend the jubilee services in honor of Archbishop Williams.

MAGNIFICENT CHALICE PRESENTED.

After the Gospel Very Rev. William Byrne, vicar general, arose at the altar and annouced that the following cablegram had been received from Pope Leo XIII:

"His Holiness again sends his congratulations and the apostolic blessing."

The cablegram was signed by Cardinal Rampolla, Secretary of State to Pope Loe XIII.

Then holding in his hand a chalice, the Bishop said: "This token of esteem from the bishops of your province, which you are to use in the celebration of Mass, has been consecrated by the Holy Father the Pope, and was used by him in celebrating Mass in the Vatican."

When Archbishop Williams rose to respond the cheers were prolonged and deafening. Said he:

"I have to say to my clergy what I always have said—that I always had confidence in them and relied upon them, and they upon me. I had no time to make other acquaintances. The clergy was my company. My feeling of sympathy and union with the clergy is stronger as I grow older. Without the clergy what can a bishop do? They must have his confidence, and when supported can do good work. The laity, seeing the confidence between bishop and clergy, work in union.

MGR. SATOLLI'S WORDS.

Mgr. Satolli responded to the toast "The Pope." Everybody was anxious to hear him. Here are extracts from his speech.

"I do not believe that I ever better fulfilled the intention and desire of the Holy Father, Leo XIII, than in participating in the joyous festivities attending the celebration of the jubilee of an American Archbishop; in representing by my presence the Supreme Pontiff, and in giving voice to the sentiments of loving congratulation with which he rejoices in the happy completion of so many useful years spent in the service of God and His Church. For if the Pope, in the fullness of his power and of his apostolic care, shares with every bishop in union with the Holy See the joys as well as the sorrows of this life, he feels a special interest in the fortunes of the American episcopate. This interest he has clearly and solemnly expressed in his last encyclical to this country, making his own the words of St. Gregory: 'My honor is the honor of the Universal Church; my honor is the unimpaired vigor of my brethren. Then am I truly honored when to each one due honor is not denied.'

"The deep and sincere affection of the Holy Father for the venerable Archbishop of Boston I myself can bear witness. Five years ago, when for the first time, the Pope sent me to this country, after having charged me to bear his paternal salutations to the most eminent Cardinal Archbishop of Baltimore, and to all the bishops who would be united in that city for the celebration of the centenary of the American hierarchy, he added that there also I would meet Archbishop Williams, and in words of love and deepest affection bade me express to him his highest regard and special esteem.

"To me this special sympathy and love which the Pope feels for Archbishop Williams is most natural and reasonable when I consider in how many ways the work and life of Leo XIII., when he he was Archbishop of Perugia, were similar to the life and work of the Archbishop of Boston.

"To me it is an honor and a pleasure—one to be remembered all my life—to offer, while offering my own sincerest and warmest congratulations, the loving and paternal salutations of Leo XIII. and his fervent good wishes that God may continue to bless and preserve to the Church of Boston her beloved Archbishop Williams."

THE CARDINAL'S ADDRESS.

Cardinal Gibbons responded to the toast of "The Catholic Hierarchy." He said that when it was announced that the celebration of Archbishop Williams' golden jubilee would be private, or at least local in

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character, he had engaged passage for Europe and would now have been abroad. When Archbishop Williams yielded to the wishes of the clergy and people and consented to have the metropolitan sees of the country represented at the celebrasion, he canceled the ticket and engaged passage for a later date, so that he could be present. The Cardinal said:

"It is a great and rare privilege vouchsafed to a minister of God to have passed the fiftieth milestone of his priesthood. It is a still greater privilege, for which he should be devoutly thankful, to have spent these long years in innocence and blamelessness of life, with a record untarnished and without a single stain to sully his sacerdotal garments.

"The year before your venerable Archbishop was ordained there was but one diocese in all New England, for the first Bishop of Hartford was not consecrated until 1844. There were then only fifty-three priests in New England, with a Catholic population of 75,000 souls. The Archbishop, though not yet a very old man, remembers the time when New England contained only four priests and in 1816, when a coadjutor was proposed for the See of Baltimore, the Rev. Dr. Mareschal wrote to Bishop Flaget recommending Bishop Chevreus, of Boston, for that place, and the reason assigned was that the illustrious Dr. Chevreus had nothing to do in Boston.

"To-day the Archdiocese of Boston is one of the most flourishing metropolitan sees in the country, with 6 suffragan sees. New England has to-day 1,200 Catholic clergymen, with a Catholic population of nearly 1,500,000. And nowhere can a Catholic community be found more devoted to the faith of their fathers or more loyal to their grand old Commynwealth, more loyal to the flag of their country and to her civil and political institutions.

"We have learned to admire and love you, Archbishop Williams, for your sterling honesty of purpose, for your candor and straightforwardness of character, and for all those qualities of mind and heart that make the man. There is no prelate of the American Church in whose judgment we have placed more implicit reliance than in yours. Even when you were younger in years we looked up to you as a judicious counsellor. But now we claim you as our Nestor in years as well as in wisdom. May you long be spared to be the ornament of your clergy, the guide of your people and the pride and glory of American episcopate."

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"TAPS."

A MEMORY FOR MEMORIAL DAY.

From an infantry squad, near the newly-turned sod,
Come crashing three volleys of white;
And their echoing reels, as a clear bugle peals,
"Lonely soul—weary soldier—good night!"

Then the trumpet tones rise in a mist, till the eyes—
Like the violets, glistening there,
With the tear-drops that fall on the flowery pall—
Are drooping in tremulous prayer:

And the clarion loud, and the eddying cloud,
Roll through Reverie's world far away
In the hurrying throng, and the wild trumpet song,
At the call for the Judgment array.

F. B. D.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The Young Men's Society met on evening of the first Monday in May. The warmth of the weather at that time had the effect, I believe, of keeping some of our members away. The meeting however was fairly well attended. The "Questions" answered by the Rev. Director were of much importance and proved very interesting to the members. As someone, signing himself "Alpha," reported the answers given at the preceding meeting, he will probably do so now also, and so I will merely mention the questions to which the answers were given.

The first one taken from the "Question Box" was, "How can you prove there is a Purgatory?" The existence of Purgatory having been conclusively proved from many sources, particular stress being laid upon the proof from reason.

The Rev. Director took up the next question which read thus: "If God knows when creating a person that that person will be lost, why then does He create him?" The answer to this question was of great interest to the listeners, because the question proposed was one of long standing. They were satisfied however before the speaker concluded that the question asked was not the only one which they could not understand, but that if they knew as much as God they would know all, and that God's knowledge does not at all interfere with each one's individual freedom, that free-will is a gift of God which he never destroys; that if a man wishes to save his soul he can do so, but that if he wishes to damn it he can do so also. The next question was in substance as follows: "Since in all questions of great importance and of long standing the decision of the majority is always regarded as right; and since of the 1,500,000,000 persons who inhabit the globe, 1,200,000,000 say that the Catholic Church is wrong, and only 300,000,000 say she is right; the decision of the majority should prevail also." The many fallacies which this contains were clearly pointed out by the Director; and whilst it was shown that those who are outside the Catholic Church do not, as was stated, maintain that the Church is wrong, but that on the contrary Catholics form a part of the Church of Christ and therefore may be saved. It was also shown that even though all those outside the Church maintained that the Church was wrong, yet that would not prove it wrong, for in order to form a correct judgment persons must fully understand the question upon which the judgment is given, and this full understanding of the Catholic Church persons outside the Church have not.

After the Rev. Director had exhausted the time which he allows himself at each meeting, a very entertaing program was rendered. The comic songs of Mr. Wilkie were much applauded. The recitation of Mr. J. Bennett was very well done and deserves much commendation. The specialties of Messrs. Quinn and O'Rourke brought "down the house" again and again, and it was only after repeated encores that they were allowed to retire. Mr. Charles McGuire excelled himself with his original songs and variations. He is the favorite of the boys. They know it and so does he. The debate was awarded to the negative side. On this side were Messrs. Wm. Breslin and Wm. Scott. On the affirmative were Messrs. Wm. Fitzgerald and J. Rowe.

A splendid program has been arranged for the next meeting, Monday evening, June 3d. All the young men of the parish are requested to attend. A debate will take place at this meeting between the four young men who attracted so much attention by their debate at the public meeting in Pioneer Hall last February, Messrs. R. Ryan, F. Sullivan, J. P. Hays and E. F. Lacy. We expect a large meeting. I hope we will not be disappointed. Yours truly,

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THAT SELFISH CATHOLIC.

Some years ago a Catholic bishop visiting a country town in his diocese spent considerable time and energy in explaining the claims of Catholicity. He hoped to gain great fruit by placing the Church before men in her true light, for few of his non-Catholic audience knew much of her. A day or two after his work had begun he received by mail a complete list of the saloonkeepers of the town, the religious belief of each being written opposite his name. All but two were Catholics. There was no comment, no word of explanation. The writer evidently believed that he had found an unanswerable argument against Catholicity, and that to intelligent men that bishop's defence of his religion was belied, and proved absolutely false.

I wonder if there is really force in example? I wonder if a man is not ready to embrace truth in company with publicans and sinners? I wonder if any one of us would hesitate to cast in his lot with men who, he read or heard, were in possession of God's gracious gift of faith, but who, he knew by experience, were mean and dissolute and contemptible? The answer is not far to seek. Everyone who reads this knows at heart that were he outside the Church, pure, noble, lofty-minded men would make the path to Rome easy, and selfish, vulgar, brutal men would be obstacles to him. Now, if God has given us a sacred duty to love and aid our fellows, we are obliged to fit ourselves by striving for the qualities necessary. Let us reflect how to do this.

Pure, noble, lofty-minded saloonkeeper! Do yon smile? Is there anything *strange* in those words? Can you intimate that a business largely largely conducted by Catholics is *inconsistent* with such adjectives? Will you tell me that men are wilfully and deliberately *barring the way to the Catholic Church*, and yet pure, noble, lofly-minded? The words *do* seem out of keeping with selling beer and whiskey. Mind, I do not deny that there are many noble saloon-keepers (in the heart of Africa, perhaps). But I do say that this business has so bad a name that to belong to it makes one an obstacle to the progress of that creed which he professes. I do say that the man who continues in this trade of saloon keeping, because more lucrative than others, is deaf to the summons issued to *all faithful Catholics*. And I do say that the young man who coolly contemplates entering such a business is a selfish, ungrateful son of the Church, and that his Holy Mother would have been more blessed had he never been born.

GOOD EXAMPLE.

A terrible responsibility rests upon every Christian, says the Paulist Calendar, and that is the responsibility of good example. Every man is a power for good or for evil —a beacon light which may either wreck vessels on the rocks or lead them safely into the harbor.

Your evil example, therefore, is satanic, if you would but realize it, for, like Satan of old, you are not content with ruining yourself, but would draw others down to destruction with you. As a bad child often reflects shame on the mother who bore him, so the Catholic living continually in mortal sin discredits his mother, the Church, in the eyes of those without the fold. He is, moreover, a scandal to the weaker brethren, whom, as St. Paul says, "we ought to support" in well doing.

Your good example, on the other hand, is more effective of good than the most eloquent sermon. God himself taught us this, when he came on earth to set before us a perfect example of patience, humility, obedience, love of all the virtues. His example won over a world from the depths of a corrupt paganism to the heights of faith, hope and love of God. If, then, you as Christians are "children of the light" (Eph. v. 8), let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven (St. Matt. v. 16).

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The Judas tree is the great life-destroyer of the vegetable world. Long before the leaves appear upon the branches the gorgeous blossoms ornament them, and they look like scarlet sunbeams caught upon the boughs. The brilliant beauty of the crimson flowers attracts thousands of tiny insects, and the wild bee seeks to draw honey from their exquisitely-shaped cups. But every insect, bee or butterfly that ventures to rest upon the edge of the blossom is overcome by a fatal curious sort of opiate or sleeping draught which the flower juice contains, and drops dead on the ground beneath.

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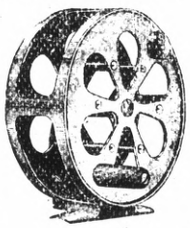

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DO YOU GET ANGRY?

It is strange how slight a thing will make us angry. I have known sisters to quarrel about the merits of their respective dresses, and so bitter a feeling resulted therefrom that they would not speak for a week. I have known married sisters to pass on the street without a sign, and why? Merely because of a few hot words about their paragons of children when last they were together. Yes; Scripture is right when it tells us: "It is better to dwell in a wilderness than with a quarrelsome and angry woman." (Prov. xxi. 19.)

Of course there is a righteous anger. "Be angry and sin not," says St. Paul. (Eph. iv. 26) Thus was Moses angry when he destroyed the molten calf in the desert. (Ex. xxxii. 19); thus was our Savior angry when he drove the buyers and sellers out of the temple. (Matt. xxi. 12); thus was St. Paul angry when he rebuked the high-priest Ananias. (Acts xxiii. 3). In a word, be angry at wrong doing—at sin in whatever form; never be angry with thy brother, the sinner, lest, as the Lord declared, "you be in danger of the judgment." (Matt. v. 22.)—*Paulist Calendar.*

DON'T BE A JUDGE.

How ready man is to judge the actions, the motives of his neighbor! How quick man is, as the Gospel tells us, to see the mote in his brother's eye! "Judge not, that you may not be judged" (Matt. vii. 1), is the command of Christ. When another's action may *seem* blameworthy in your eyes—because of the beam therein—when his good action may *appear* to be spoiled by an unworthy motive, do not condemn him, says our Lord.

And from our own experience we know that we often make false judgments; often, not knowing all the circumstances of the case, we condemn our neighbor from evidence which would not hold in any court of law. Is that fair and honest? Have not we ourselves been so judged by others? Then we know full well that nothing hurts so much as to be unjustly condemned. Be charitable then. "Charity is kind, charity thinketh no evil" (I. Cor. xiii 4-5). Charity ever looks for the best, ever interprets for the best.

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General Intention for June, 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

EUCHARISTIC WORKS.

In this month of June occurs the two great feasts of Corpus Christi and the Sacred Heart. Our prayers and good works, therefore, could not be more appropriately directed than to the furtherance of Eucharistic Works. Foremost amongst these comes everything connected with the *Holy Sacrifice of the Mass.* If people understood and realized more fully the enormous benefits from assisting at Mass, only grave reasons would ever cause them to absent themselves either on Sundays or holy days. As for *daily* attendance at Mass it is very uncommon, though many could avail themselves of the privilege without neglecting any duty.

Next to assistance at the Holy Sacrifice comes *Holy Communion.* Certainly the number of frequent communicants is on the increase. But in every parish many are to be found who never approach the Holy Table at all. Nor must we restrict our attention merely to the receiving of Holy Communion, but must extend it to the idea of *reparation,* which is proper to the League devotion of the First Friday

Another Eucharistic work is that of *adoration,* commonly practiced by Associates during the hours of Exposition. The King is enthroned and holds court. How few comparatively appear in His presence to do Him honor. His chosen ones, therefore, band together to make up by their fervor for the coldness and neglect of others. For this was the Guard of Honor organized; for this those religious Orders of men and women devoted to the perpetual worship of the Blessed Sacrament; for this the Association of Priests-Adorers with their lay associates; for this the members of the Nocturnal Adoration; for this the observance of the Holy Hour.

A most practical turn of Eucharistic devotion is that of the *Tabernacle* and *Altar Societies.* What better proof of love for the Eucharistic King than to provide for the decency and beauty of the altar service.

The June Intention, then, is a most important and comprehensive one. All our energy must be directed to advance the glory and honor of our Lord in the Sacrament of His love by furthering these various Eucharistic works by our prayers, works and alms.

—*Little Messenger of the Sacred Heart*

IMPORTANT.

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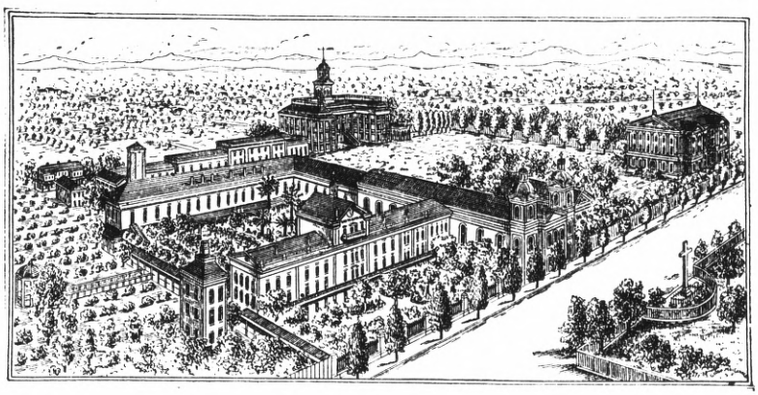

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REV. JOSEPH RIORDAN, S. J., President.

THE TRUE VALUE OF HOME.

How few of us really know the value of the good homes with which God has blest us! Not until death or misfortune has entered at its door and scattered the family far and wide does its true worth break upon us. Then, too late, we regret that we did not treasure it more. With many a young man home is nothing more than a place to turn to when the lights have been turned low everywhere else. They look upon it as a sort of mutual benefit society, whose sole object is to provide them with food, clothing and shelter. Alas! how different is this from the true idea of the Christian home. When God, out of His goodness, gave you such a good and comfortable home, He did it with a view to your eternal salvation; your kind father and mother, your loving brotners and sisters, are all means to that end. Do our young men ever think of this? The theater and the billiard room, with their myriads of light, are too often more fascinating than the quiet sitting room at home. Learn to value your home now while God blesses you with it; love to think of it as the pleasantest place to pass away an evening, and God will shower upon you numberless other blessings.—*P. C.*

BEAR constantly in mind that we have two great vices to beat down and destroy, pride and sensuality; and two great virtues to acquire, humility and penance.—*Lacordaire.*

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USEFUL RECIPES.

FRIED APPLE PIES.—Stew a quart of dried apples and one lemon together; sweeten to the taste with sugar; add a little sauce, but no spice. For crust take a tablespoonful of lard, one quart of flour, one tablespoonful of yeast, and water to form a stiff batter, and let it stand over night or till light. Then, when wanted for use, add a very little soda, and knead up not very stiff; roll out your crust, cut in rounds with a sancer; lay in a spoonful of your apple on one-half; fold the other over; secure the edges carefully, and fry in hot lard.

CHERRY PIE.—Line the dish and fill with ripe cherries, regulating the quantity of sugar you use with their sweetness; sift over this a small teaspoonful of flour, add a very little butter, then cover and bake.

WASHINGTON PIE —One cup of sugar, one egg, one-third of a cup of butter, half a cup of sweet milk, half a teaspoonful of soda, one teaspoonful of cream of tartar, one and a third cups of flour, flavor with lemon. Bake on two round tins; when done spread one cake with nice apple sauce then put the other cake on top and sift powdered sugar over it.

LEMON CREAM PIES.—The juice and grated rind of one lemon, one cup of white sugar, the yolks of two eggs, three tablespoonfuls of sifted flour, milk to fill the plate. This makes a large pie, and should be made with an under crust, but not any top crust. Bake until nearly done, then take from the oven, and then pour over it a frosting made of the beaten whites of two eggs, and two tablespoonfuls of powdered sugar, then set back in the oven and brown lightly.

LEMON PIE.—Two lemons, squeeze out the juice and chop the lemon fine, taking out the seeds; three cups of water, three cups of sugar, one egg, two-thirds of a cup of flour; beat the egg well with half a cup of water and the flour; then stir lemons, juice and all together; this will fill three pies. This is easily made.

Breaking a Sitting Hen.

Which has been a problem, and hundreds of suggestions have been made in regard to the best method. Many of the proposed remedies are cruel and inflict unnecessary punishment on the poor hen for simply endeavoring to satisfy her natural inclination. The easiest mode is to make a box composed of strips of lath. If lath, which is cheaper, have the top, sides and bottom of that material; and place the box on some kind of support, so that it will not touch the ground, or suspend it from a hook. There being a free circulation of air all around her, she will soon become disgusted.

WOULD you be a wise merchant, a clever business man? Then give to the poor that which you cannot retain for yourself beyond a few years, and receive in exchange that which you cannot lose for all eternity. For a little you receive a hundredfold—*St. Augustine.*

"I came near selling my boots the other day," said Scuttle to a friend.

"How so?"

"Well, I had them half-soled."

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Children's Page

A DAY WITH BABY.

The baby I'm acquainted with
  Knows naught of battle's harms,
Although he's of the infantry,
  And often up in arms.

He puts his grandpa's glasses on
  Then imitates his frown,
And reads the paper backward, while
  He holds it upside down.

Sometimes he cries, and oh, so hard,
  I think he understood
The good old doctor when he said
  That it would do him good.

With kitty oft upon the rug
  He has a wrestling match,
And kitty, it may be, will win
  By just the merest scratch.

He croons a little song that sounds
  Like "Gum, oh, gum with me!"
And, as he is a minor, he
  Selects a minor key.

Each day nurse wheels him to the park
  So, in his carriage there,
A little son and heir may find
  A little sun and air.

As in his crib he dozes off,
  With such a funny snore,
We wish he'd sleep till eight, instead
  Of waking up at four.

MALCOLM DOUGLAS.

A MOTHER'S LAST REQUEST.

Who is there that could refuse a dying mother's request, or even after her departure from the world if they stopped to think a moment ever do that which would grieve her tender heart?

A dying mother having called her three children, Mary, Martha and Harry to her death bed addressed to them the following words:

"My dear children, put your hands in mine, God is calling me away from you and the hands that have ministered to your wants, and carressed you so often will soon be mouldering in the grave. I am now leaving you," she continued, the tears rolling down her cheeks, "and have little of earthly goods to bestow upon you, nothing to bequeath but my blessing and love. I place you under the care of the mother of God, and beg you always to be faithful to the little practices of piety I will ask you to perform in her honor."

Then addressing the elder, she said: "Mary, you will say one decade of the Rosary every day, and Mary your Mother will never forsake you, Martha, promise me to say three Hail Mary's likewise, and you, Harry, never to pass a statue of Our Lady without saluting her."

All three prom sed faithfully to fulfill the request of their mother.

The blessed Virgin took the little orphans under her protection; Mary became a nun, Martha a good wife and the mother of pious children, but Harry rushed headlong upon a career of vicious indulgence till at last the stain of murder completed the list of crimes. Still, he never neglected to salute a statue of Our Lady when passing near one. On his last journey as he thought, on earth, to the place of execution, he came to a statue of Mary. His hands being bound he could not take off his hat, but he bent reverently before it. Immediately the statue returned his salute. The people seeing this declared he should be set free, for he who was so visibly favored by God should never be put to death by man. He, therefore, recovered his liberty, and in gratitude to Our Lady he cast himself at the feet of the statue, humbly beseeching the intercession of his holy protectress for the pardon of his sins. He at once changed his life and afterward lived and died like a saint. All owing to fidelity to his good mother's request, in performing a slight act of devotion to the Mother of God.

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TOO MUCH SYSTEM.—"There is too much system in this school business," growled Tommy. "Just because I snickered a little bit the monitor turned me over to the teacher, the teacher turned me over to the principal and the principal turned me over to paw."

"Was that all?"

"No. Paw turned me over his knee."

—*Indianapolis Journal.*

English Traveler—What is the matter?

Valet—Oh, sir, the vessel has struck on a rock and is sinking.

English Traveler—How annoying! My doctor has forbidden me to swim so soon after having dined.

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CALENDAR.

JUNE, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Saturday. ≈ Vigil—St. Ronan, Bp. (6th century).
   Love of retirement.
2. **Sunday. Whitsunday, Pentecost.** Bl. Mary Ann of Jesus (Lily of Quito, 1645).
   Devotion to Holy Ghost.
3. Monday. WHITMONDAY. Saint Clotilda, (Q. France, 545).
   Grieve not the Spirit.
4. Tuesday. WHITTUESDAY. Saint Francis Caracciolo, F. (Minorites, 1608).
   Heed holy inspirations.
5. Wednesday. ≈ Ember Day. St. Boniface, Bp. M. (Apostle of Germany, 754).
   Pray for Germany.
6. Thursday. St. Norbert, Bp. F. (Premonstratensians, 1134).
   Pray for Religious Orders.
7. Friday. ≈ Ember Day. FIRST FRIDAY St. Robert, Ab. (1139).
   Spirit of joy.
8. Saturday. ≈ Ember Day. St. Medard, Bp. (545).
   Spirit of thanksgiving.
9. **Sunday. 1st after Pentecost. Trinity Sunday.**
   Devotion to Blessed Trinity.
10. Monday. Our Lady of the Wayside (2d Sunday June, S. J.) St. Margaret, W. Q. (Scotland, 1093). *Spirit of simplicity.*
11. Tuesday. St. Barnabas, Apostle (61). *Console the afflicted.*
12. Wednesday. St. John Facundus. (O. S. A., 1479.
    Pray for preachers.
13. Thursday. **Corpus Christi.** St. Anthony of Padua (O. S. F., 1231). Novena to the Sacred Heart begins.
    Pray for the erring.
14. Friday. St. Basil the Great, Bp. D. (379) *Zeal for the Faith.*
15. Saturday. SS. Vitus and Companions, MM. (303) St. Germaine Cousin (Shepherdess, 1601). *Patience.*
16. **Sunday. 2d after Pentecost.** St. John Francis Regis (S. J., 1640). Great Revelation of the Sacred Heart, 1675).
    Pray for the ignorant.
17. Monday. St. Botolph, Ab. (655).
    Reparation for sacrileges.
18. Tuesday. SS. Mark and Marcellian, Brothers, MM. (286).
    Guard the senses.
19. Wednesday. St. Juliana Falconieri, V. (1340). SS. Gervase and Protase, MM. (1st century).
    Visit the Blessed Sacrament.
20. Thursday. St. Silverius, P. M. (538). St. Florence, V. (630). Margaret Mary enters Paray (1671).
    Confidence in God.
21. Friday. SACRED HEART OF JESUS.
    Devotion to the Sacred Heart.
22. Saturday. St. Aloysius Gonzaga, Patron of Youth (S. J., 1591). June 21).
    Guard the heart.
23. **Sunday. 3d after Pentecost.** St. Etheldreda, Q. (679).
    Despise the world.
24. Monday. NATIVITY OF ST. JOHN BAPTIST.
    Spirit of penance.
25. Tuesday. St. William, Ab. (1142).
    Strength to endure.
26. Wednesday. SS. John and Paul, Brothers, MM. (352).
    Fraternal union.
27. Thursday. St. Ladislas, King (Hungary, 1695).
    Pray for happy death.
28. Friday. St. Irenæus, Bp. M. (Lyons. 205). Feast of the Sacred Heart raised to highest rite for the Church, 1889.
    Pray for France.
29. Saturday. SS. PETER AND PAUL, App. (67).
    Docility to Christ's Vicar.
30. **Sunday. 4th after Pentecost.** Commemoration of St. Paul, Apostle. *Live for Christ.*

EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and by Father Kusiacki, S. J., Pastor.

St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 7 a m.. (five minute sermon), at 9 a. m., (five minute sermon) and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 on Sundays. For the League of the Sacred Heart, Mass at 7 a. m. on first Friday of the month, also service with Benediction at 7:45 p. m. on first Friday. Confessions are heard on Saturdays and Eves of Holy Days from 3 p. m. until 6 p. m. and from 7:15 p. m. until 10 p. m. Confessions are also heard every morning during the 7 a. m. Mass, and at any time by request.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 8 and 10:30 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30. a. m. on Sundays. On Holydays at 6. 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5 30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J , Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality ' 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison s reet.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street

Masses on Sundays at 7. 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

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St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10 30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10 30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6. 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6.30, 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

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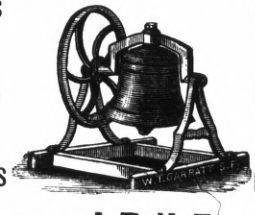

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